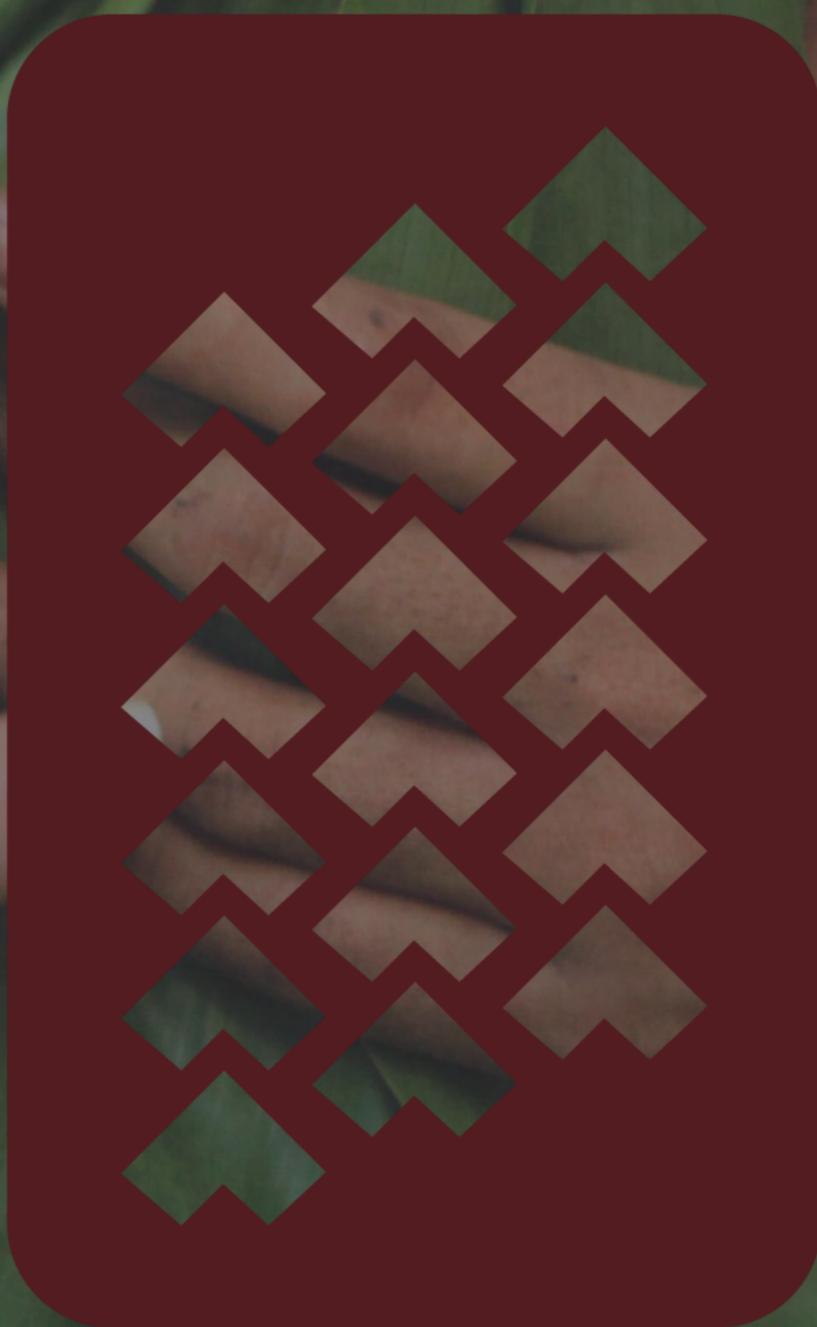


# HULIAUAPA‘A 2020 WRAP-UP



END OF THE YEAR NEWSLETTER



A QUICK  
LOOK INTO  
2020 WITH  
HULIAUAPA‘A

Within this e-mag we are excited to share with you the highlights, updates, and accomplishments of 2020.

- Kali‘uokapa‘akai Collective Report
- Wahi Kūpuna Internship Program (WKIP)
- KUA Cultural Resource Management Workshops
- Mālama i Nā Iwi Kūpuna Workshop Series
- ‘Āpana ‘Ohana Workshop Series
- Americorps
- ‘Ewa ‘Āina Internship

# WĀ HULIAU A TIME OF CHANGE

Aloha nui kākou!

Like most small non-profits in Hawai'i, Huliauapa'a had to shift significantly in 2020. And while most of us in our hui were already pretty ma'a to Zoom and working remotely from 3 islands, this wā huliau, or time of transformation, has really put our creativity and innovation to the test. As we navigated through the changes this year, we planned and executed alternative ways to engage with our haumāna, communities, and partners, and adopted new approaches to implement our programs.

Reflecting back on this challenging year, we are truly appreciative of the continued support from our existing partners as well as the new partnerships that we cultivated this year. We remain pa'a, or steadfast, in carrying out our mission of growing Hawai'i's communities through culturally based forms of innovative learning, leadership development, and collaborative networking in wahi kūpuna stewardship in 2021 wether it be virtual, or back together alo i ke alo (face to face). And we hope that all of you will continue to be a part of the Huliauapa'a 'ohana as we grow our reach and strive to extend our impact. Mahalo piha for your continued support!

Me ka ha'aha'a,  
Kelley L. Uyeoka  
Executive Director



# KALI‘UOKAPA‘AKAI COLLECTIVE

The Kali‘uokapa‘akai Collective is gearing up to launch a first of its kind report in the beginning of 2021. Over the past 2 years, the collective has been compiling data on Cultural Resource Management (CRM) and Wahi Kūpuna Stewardship (WKS). The report aims to narrate the current situation and expand the public's understanding of CRM and WKS and will serve as a guiding document to steer the Kali‘uokapa‘akai Collective along a new ala loa (path) over the next few years. By creating a baseline of data and metrics to measure impact and growth of WKS, the Collective aims to activate community involvement and present a future vision of what an ideal WKS landscape in Hawai‘i could look like and how we can get there.



*“Wahi kūpuna and what we do with them and how we learn from them and how we grow with them is such an important part of who we are as kānaka. It is the interface between two things we hold more dear than anything. Our relationship with kūpuna and our relationship to ‘āina, and in wahi kūpuna we have both. We are one.”*

**KĒHAU ABAD,  
KC THINK TANK PRESENTATION  
2019**



To promote future collaborations, increase awareness on issues surrounding CRM and WKS, and in efforts to grow capacity and resources for wahi kūpuna stewards, the Collective prioritized our efforts around four focus areas.

To promote and share the Collective's efforts and report content, we have also kicked off a social media series. We encourage everyone to visit our [Instagram](#) and [Facebook](#) page, @huliauapaa, for weekly updates on individual report chapters and information on our official report launch dates.

## **FOCUS AREAS**

*Kali'uokapa'akai Collective*

**Building Community Capacity in Wahi Kūpuna Stewardship**

**Knowledge Cultivation and Stewardship**

**Restoring Wahi Kūpuna**

**Mālama Iwi Kūpuna**

# WAHI KŪPUNA INTERNSHIP PROGRAM

The Wahi Kūpuna Internship Program (WKIP) is a community, cultural and ‘āina-based internship for college haumāna (students) interested in future careers in stewarding Hawai‘i’s wahi kūpuna (ancestral and sacred places). The program is funded by Kamehameha Schools and run by the social enterprise Nohopapa Hawai‘i and nonprofit Huliauapa‘a, whose mission is to grow Hawai‘i’s communities through culturally based forms of innovative learning, leadership development, and collaborative networking in wahi kūpuna stewardship.

Our 11th annual WKIP was focused on the moku (district) of **KOHALA** this summer. However, this year’s WKIP 2020, was a little different. Our hui went back and forth trying to figure out how to best run the program safely under these unique

circumstances of the worldwide pandemic. After surveying our haumāna, talking with our funders (KS), meeting with members of the Kohala community and careful consideration, we felt there is really no safe way for us to run our program as usual. Obviously, there is no way could replicate being on the ‘āina together with the community, however, with a lot of creativity, flexibility, support and all hands-on deck with our team, we successfully shifted our program and held an ‘āina based, community grounded, interactive virtual program this year.

In order to run our first virtual WKIP smoothly we needed to implement new tools and strategies. The first big change was shifting our program from four to five weeks. The second big change was our daily operation. Our first day of the program

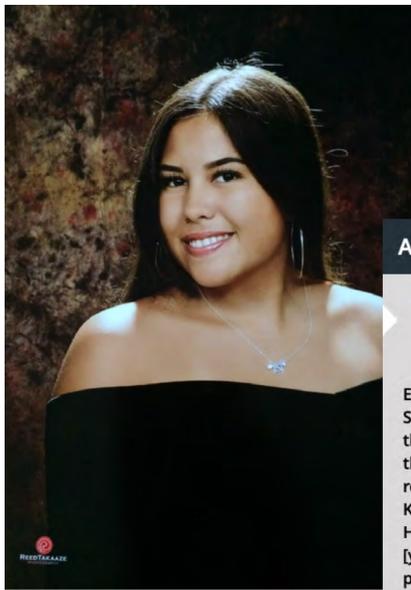


started Monday, July 6 and ran to Friday, July 31. During the program we met Monday through Friday on Zoom, but our time together daily on the computer was limited to 4 hours a day - Meeting 2 hours in the morning from 8:30 a.m. to 10:30 a.m. and then again for 2 hours in the afternoon, from 2:30 p.m. to 4:30 p.m. In the middle portion of the day, we provided ha‘awina and other activities that the haumāna did on their own, with their hui, or with their mentor. The third change was creating a space for our virtual classroom setting. To house our materials, resources, and course content, we developed an interactive website for our 2020 WKIP haumāna. And the advantage of an online ‘āina based program? We weren't confined to a small place within Kohala, which is possibly one of the most diverse and largest moku in the pae ‘āina. We know online learning was difficult for many, but haumāna were still able to develop meaningful research topics that they were very passionate about and that benefit Kohala and its community.



Seven Native Hawaiian haumāna (four of whom were born and raised in Kohala) participated in this year's WKIP and worked hard this past summer on their individual and original cultural and natural resource research projects. Through a range of ethnohistorical and ethnographic research methods, the haumāna gained an intimate pilina (relationships & connections) to their project areas and shared their research outcomes and experiences at a virtual community hō'ike that was recorded and can be found at [www.kuikaunupaa.weebly.com](http://www.kuikaunupaa.weebly.com)

## HAUMĀNA PROJECTS:



**A King's Journey to Safety:** a story map that explores the intimate relationship between Kamehameha's birth mo'olelo (story) and nine traditional inoa 'āina (place names) of Kohala by Mekaila Pasco.

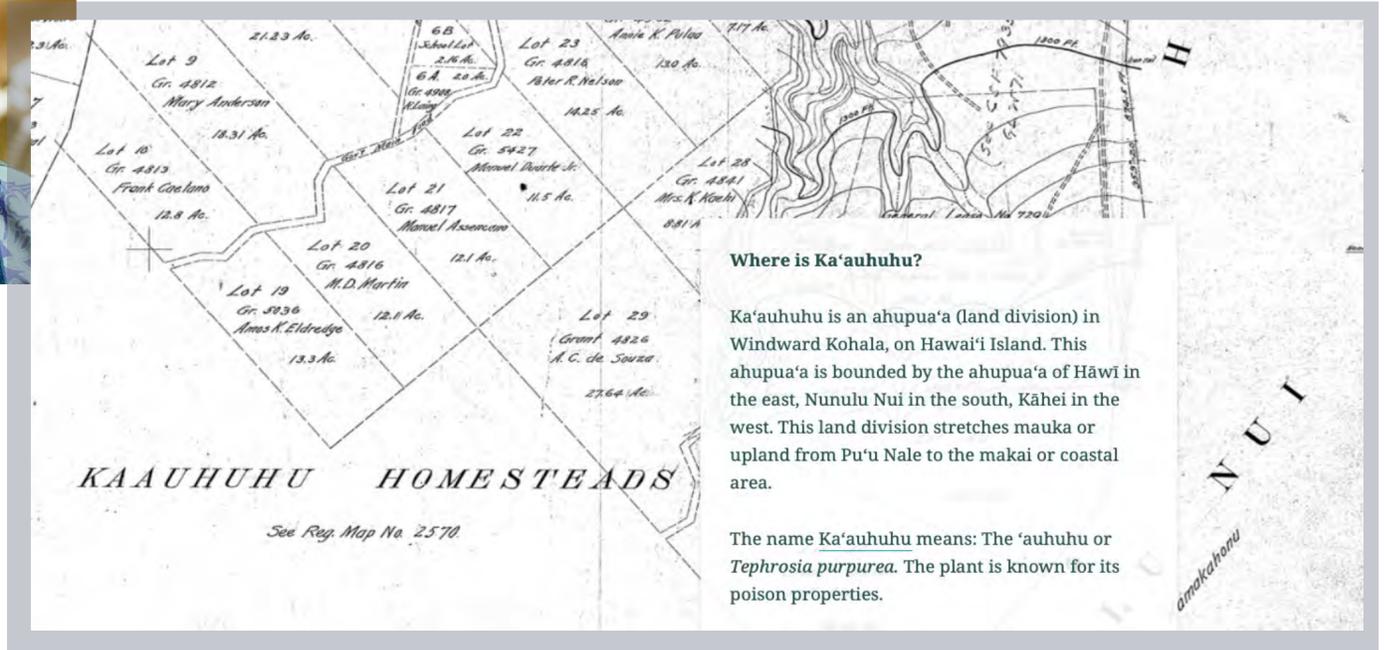


**'A'ohē u'i hele wale o Kohala:** An inventory of inoa 'āina, genealogies of land management, agricultural resources, and cultural infrastructure within a land portion of Honomaka'u and Kapu'a ahupua'a by Pua Souza.





**Pūlama Ka'auhuhu:** Researching Mahele documents, maps, and Hawaiian Language Newspaper of Ka'auhuhu Ahupua'a to learn about the different kīhāpai (small land divisions), hale (house sites), and inoa 'āina of this 'āpana (land parcel) within what is known today as the Hāwī town area by Ka'āina Ishimine.



**The Tradition of Remembering:** Ethnographic Interviews with Kama'āina about the area of Hōkū'ula in the Ahupua'a of Lālāmilo by Ho'oipo Bertelmann.

# HĀ'UPU MAU

## Learning From Mo'olelo of Pu'u Hōkū'ula

Home
Overview
Interviews
Purpose and Function
Photograph
Contact

### Where is Pu'u Hōkū'ula?

**Mokupuni:** Hawai'i

**Moku:** Kohala

**Ahupua'a:** Lālāmilo





**He Leo Wale Nou E:** A Compilation of Oral Histories of Kohala Kua‘āina (Natives) & a return to ‘Āina-based forms of Education by Kaiakahinali‘i Kaopua.



"I think now more than ever, everybody has heard Aloha ‘Āina, but I would love to see kumu really dive into what that means. **What does it look like in practice?** How do we Aloha ‘Āina outside of the lo‘i?"  
- Pua Souza

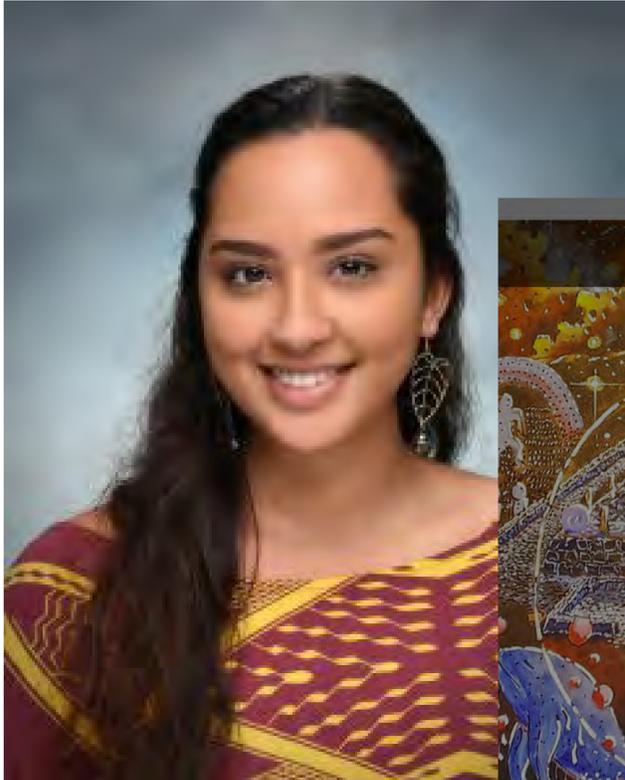
### Reintegrating ‘Ae Like Hawai‘i

A lot of the kids, they only see each other in the classroom and right away when you're in a class, everybody has a label regardless of the efforts to be equal in your class, but you **put them out on the ‘āina** and then they see the one who's always in trouble, or the one who's academically not performing, doing really well."  
- Kēhaulani Marshall

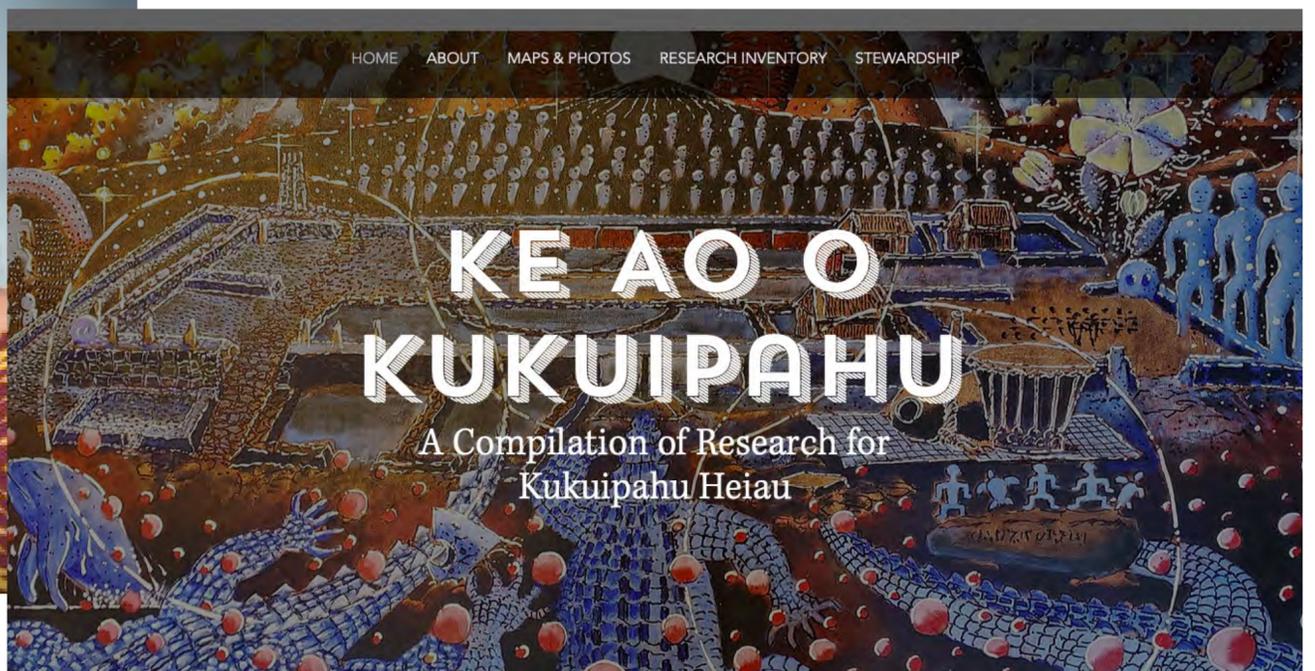
"I feel like we've had programming in Kohala and we've had like **little pockets of things**, but for myself personally, growing up there wasn't ever this consistent, kipuka like base. That is what we need."  
- Pua Souza

### Community Network

"I think, on the Big Island and especially in Kohala, there's **more ‘āina than people**. And so you have more ‘āina-based programs than people that can be serviced, whereas on O‘ahu there's actually more people than programs. A **cohesive network to bring those programs together** would be the way to support all of them at once."  
- Trevor Atkins



**Kūikaunupa‘a:** A Research Inventory of Kukuipahu Heiau by Tahiti Ahsam.





## Cultivating Traditional Knowledge of Agricultural Systems of Kohala by Keahi Kahler.

### MOKU O KOHALA

- ❖ Diverse landscape for an individual moku with windward and leeward sub-divisions.
- ❖ We can find agriculture in all of these regions!

Windward  
Valleys  
&  
Gulchs



Dry Leeward  
Pastures



Rolling Hills  
&  
Inland  
Plateaus



# PUBLIC PRESENTATIONS

As most of our haumāna developed websites to display their research, their projects were shared far and wide. In addition the community hō'ike, our haumāna also presented at the Eia Hawai'i Lecture Series by hosted by the University of Hawai'i at Hilo on September 29th.

*Eia Hawai'i Lecture Series*  
A MONTHLY VIRTUAL LECTURE SERIES AIMED AT DEVELOPING A HAWAIIAN WORLDVIEW AT UHH

### WAHI KUPUNA INTERNSHIP PROGRAM 2020



KOHALA WAHO & KOHALA LOKO: A RESEARCH PRESENTATION SERIES BY THE 2020 WKIP COHORT, KŪIKAUNUPA'A

**TUESDAY, SEPTEMBER 29TH**

**12:30-2:30 PM**

The Wahi Kūpuna Internship Program (WKIP) is a community, cultural, and 'āina-based internship for college haumāna interested in future careers in wahi kūpuna stewardship or related fields. This year's cohort was focused on the moku of Kohala. The hō'ike features presentations by 7 Kanaka 'Ōiwi haumāna on their individual and original research projects. Through a range of ethnohistorical and ethnographic research methods, the haumāna gained an intimate pīlina to their project wahi and are excited to share their research outcomes and experiences. With projects spanning a range of wahi and 'āina/cultural-historical based topics, the haumāna focused on the theme of resilience and how the resiliency and steadfastness of our kūpuna from Kohala can teach us much about how to be resilient and thriving kanaka today.

REGISTER HERE FOR ZOOM LINK!  Scan me




Sponsored by Mōkaulele Program, Office of the Chancellors University of Hawai'i at Hilo and Hawai'i Community College. Funded by the U.S. Department of Education, Title III Native Hawaiian Serving Institutions Grant. However, those events do not necessarily represent the policy of the U.S. Department of Education, and you should not assume endorsement by the Federal Government. Co-sponsored by the Kīpuka Native Hawaiian Student Center. For disability accommodation, contact UHH Disability Services at 932-7623 (V), 932-7002 (TTY), uds@hawaii.edu

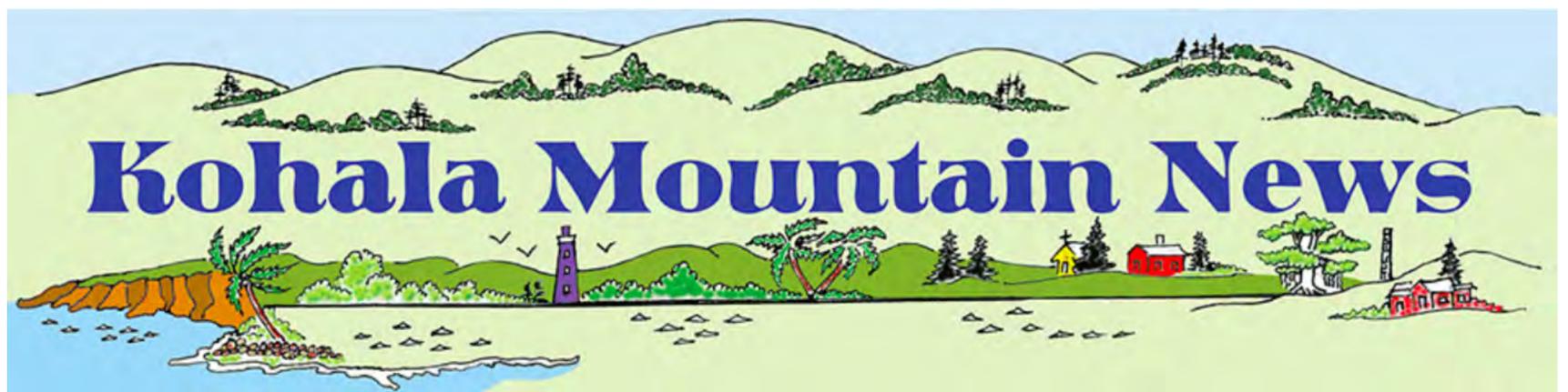
## EIA HAWAI'I LECTURE SERIES

### FALL 2020



<https://www.facebook.com/kipuka/videos/771483856914765/>

*Click the link to watch recording!* 

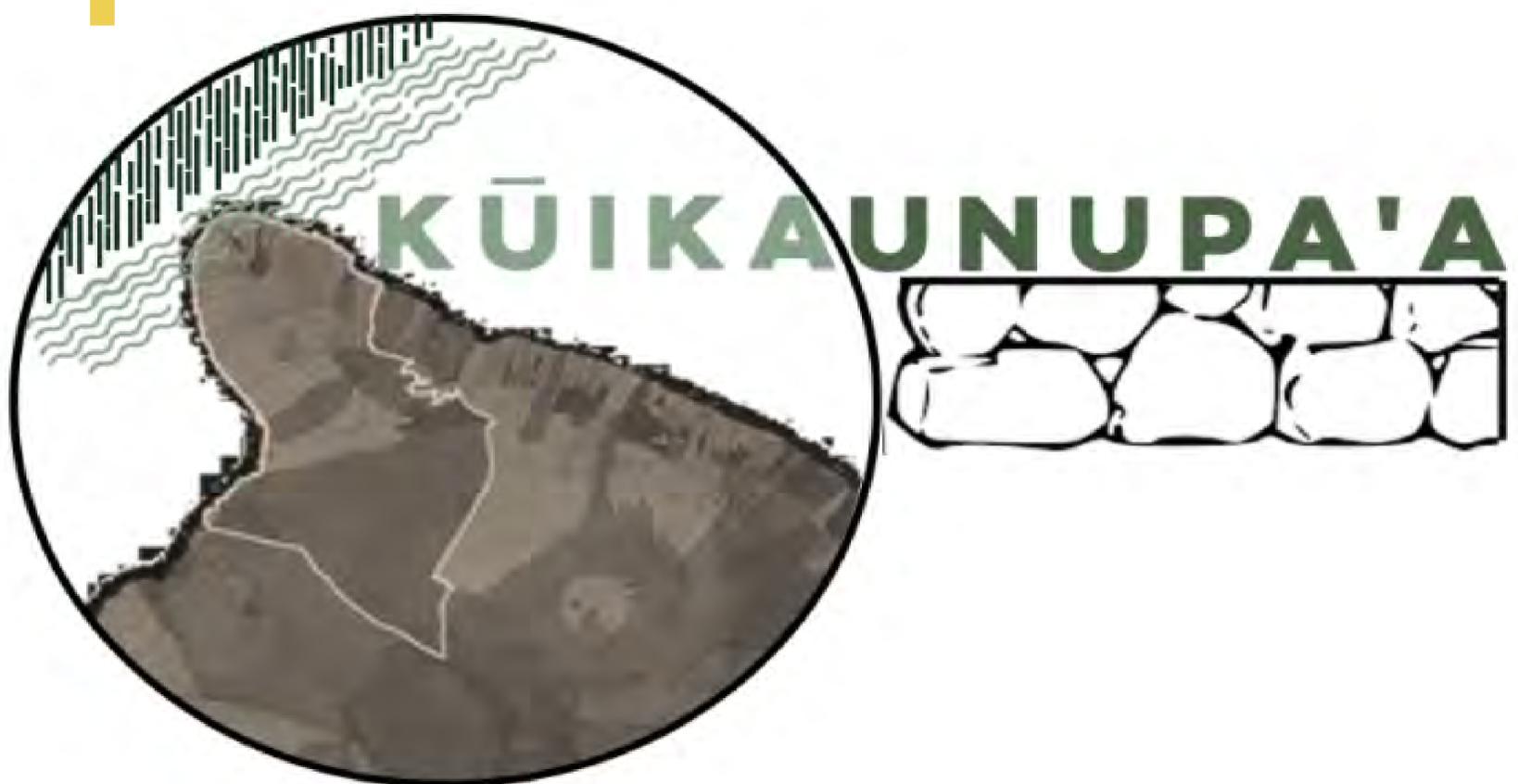


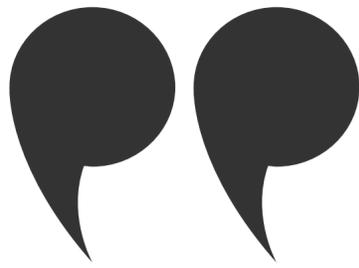
Currently, intern projects are also being individually featured each month in a running column of Kohala Mountain News. To read the haumāna articles on Kohala Mountain News, please check out <http://kohalamountainnews.com/home.html>

## COHORT LOGO

Our haumāna named their cohort this year, Kūikaunupa‘a. Throughout the internship, the haumāna focused on the theme of resilience and how the resiliency and steadfastness of our kūpuna from Kohala can teach us much about how to be resilient and thriving kānaka today. As one of our haumana shared,

*“The pilina I have to this ‘āina is even more pa‘a (solid), knowing about the kupa‘āina (Natives) who cared for this place. Whether it be their innovated ‘auwai systems or agriculture feats, their intelligence and deep sense of identity to this place continue to inspire me.”*





*"Over our time together, we have gained insight into the innovation, determination, and resiliency of Kohala and its people. As we move forward, we hope to embody these traits both as individuals as well as a hui."*

## **WKIP HAUMANA**

While there are things we didn't foresee - bad connections, dropped zoom calls, etc. - the haumāna are resilient and so was this year's Wahi Kūpuna Internship Program, Kohala i ka Unupa'a. As our final deliverable for the KS Natural and Cultural Ecosystems Division, in lieu of a written report, we revamped the original 2020 WKIP website to be more of a community resources website that is geared towards providing 'āina and cultural resource information (i.e. readings, maps, videos, etc.) to the community of Kohala and all those that are interested in learning more about Kohala. To learn more about our haumāna projects and this years WKIP, please visit Kūikaunupa'a- A Kohala Community Resource Site- <https://kuikaunupaa.weebly.com/>



# HE HUEWAI UKAHI 'IKE

## A GOURD FOR GATHERING & DISTRIBUTING KNOWLEDGE

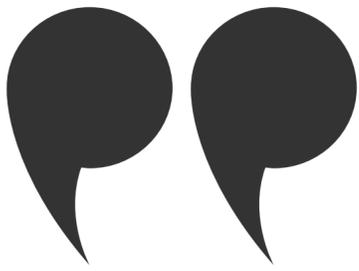
Earlier this year, Huliauapa'a partnered with Kua'āina Ulu 'Auamo (KUA) to run a workshop series called "He Huewai Ukuhi 'Ike: A Gourd for Gathering and Distributing Knowledge" for their members across the pae'āina. Topics for these workshops included general Wahi Kūpuna Stewardship training in methods such as ethnohistorical research, historical maps, Māhele research, and community ethnography.

The huewai is a gourd used specifically for the purpose of gathering wai so that it may be redistributed for uses like drinking. In the process of gathering 'ike, our huewai are the tools that we use to gather, organize, and redistribute this 'ike.

With a total of

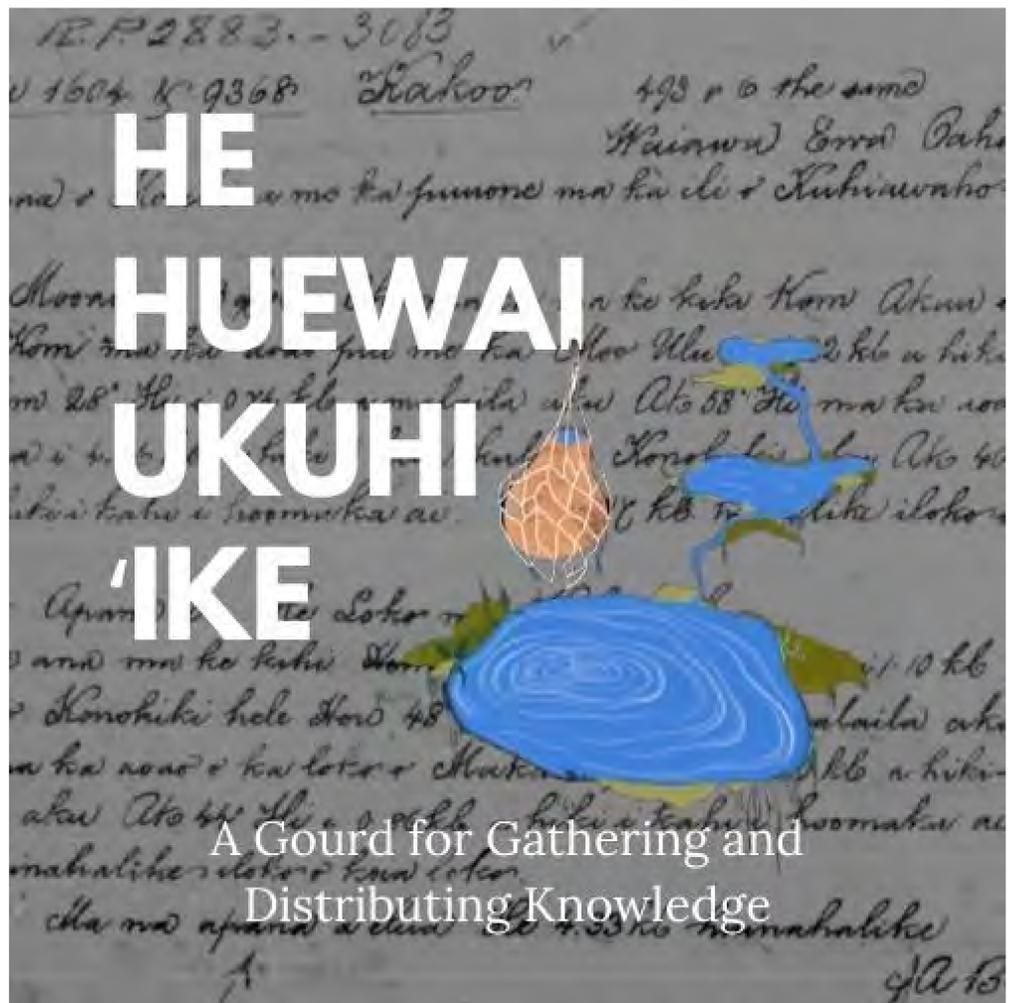
**220** PARTICIPATORY HOURS

four workshops took 48 participants from 23 different community organizations on a digital huaka'i across the islands and through several digital databases that inhabit them. Initially, participants were to gather for three days of learning foundational research techniques to better understand the history of the wahi kūpuna that they steward. Their introduction into wahi kūpuna research would begin with ethnohistoric resources, ethnographic research, and huaka'i to visit physical repositories. However, due to the pandemic, the resulting online workshops naturally relied heavily upon online digital repositories of 'ike Hawai'i. The unique takeaways from this series were that it took learning and access to online digital repositories beyond the university and into the community, and contextualized the available digital resources within the greater lineage of Hawaiian history. These community workshops introduced and as importantly, contextualized online 'ike Hawai'i while teaching and referencing source data, archives, mahele records, and maps. Limitations and the mo'okū'auhau of the resources were also presented.



*"All were extremely useful to our org, because the research process is not one thing, but a variety and they all interweave and connect to one another."*

**KUA WORKSHOP PARTICIPANT**



# KU‘U ĒWE, KU‘U PIKO, MĀLAMA I NĀ

In collaboration with the Office of Hawaiian Affairs (OHA), Huliauapa‘a offered an online community empowerment six-part workshop series, Ku‘u Ēwe, Ku‘u Piko, Ku‘u Iwi, Ku‘u Koko, to engage those with kuleana to mālama i nā iwi kupuna. Beginning on May 30, 2020 and completing on December 5, 2020, these workshops were aimed to build community capacity, equip, and empower participants in developing proficiencies by covering as many aspects of this kuleana as possible. As each series builds upon the previous workshop, we asked community members to commit to attending these workshop series by taking part of an RSVP process.

OVER 200

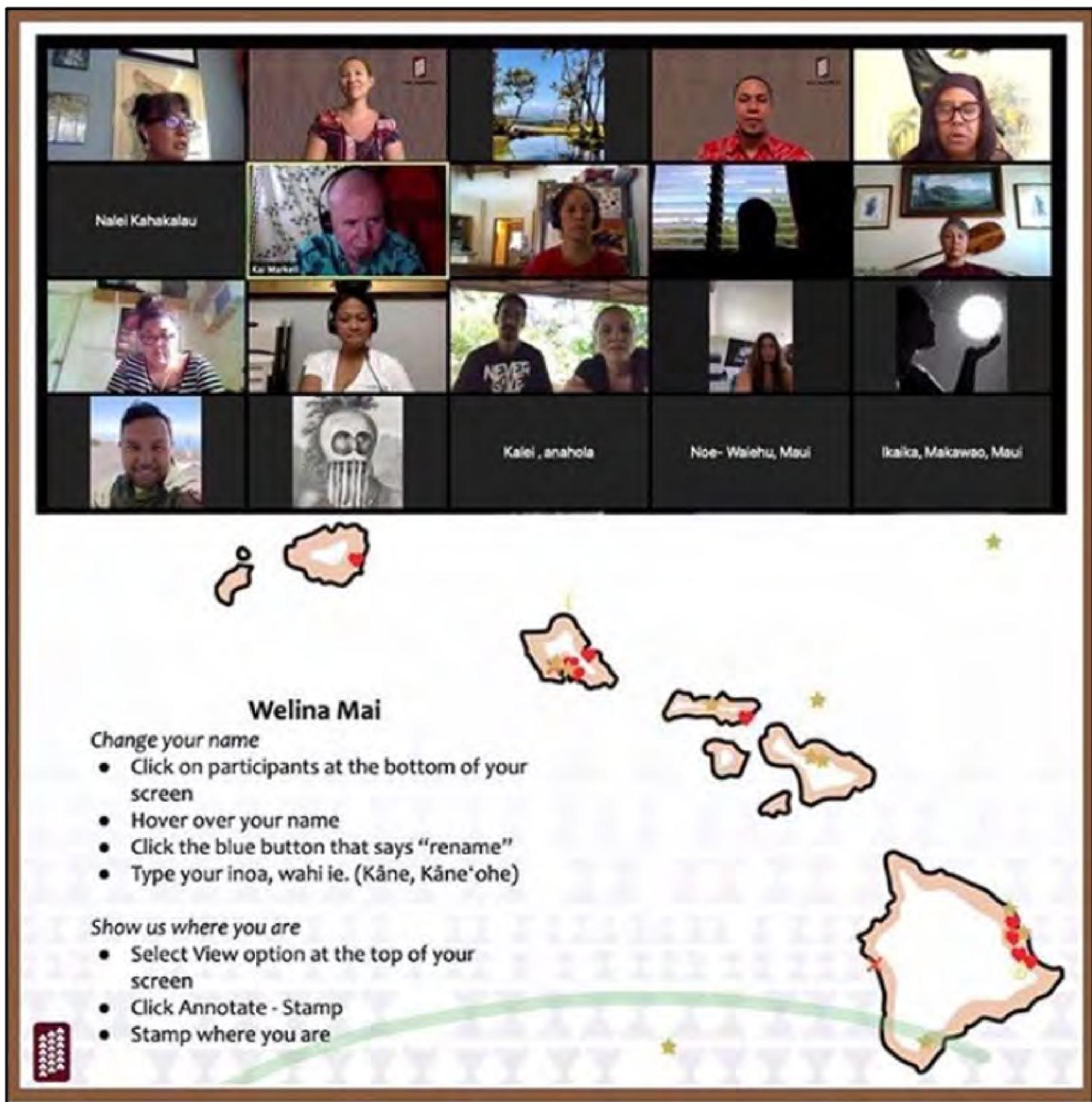
## COMMUNITY MEMBER PARTICIPANTS

tuned in for this workshop series over the last eight-months via Zoom with a total of

830 PARTICIPATORY  
HOURS

Presentations from topic experts (such as Kai Markell, Halealoha Ayau, Kekuewa Kikilo, Malia Akutagawa, Noelle Kahanu, Stanton Enomoto, Donovan Preza, Lisa Oshiro Suganuma, Pūlama Lima), activities that introduced research techniques and tips for Mo‘okū‘auhau Kānaka Research, Mo‘okū‘auhau ‘Āina, and navigating the State and Federal processes including thoughtful question and answer sessions to kōkua participants in effectively caring for this kuleana. Overall, feedback from our participants shared that these workshops were not only very important, valuable, helpful, and educational but also the majority of participants were interested in future Ku‘u Ēwe, Ku‘u Piko, Ku‘u Iwi, Ku‘u Koko workshops. Mahalo nui to all the topic experts and community members who participated as it was an honor to build pilina with each other and reaffirm the importance to mālama i nā iwi kūpuna.

# KU‘U IWI, KU‘U KOKO IWI KŪPUNA



The screenshot shows a Zoom meeting grid with 20 participants. The names of some participants are visible: Nalei Kahakalau, Kaiel, anahola, Noe- Waiehu, Maui, and Ikaika, Makawso, Maui. Below the grid is a presentation slide titled "Welina Mai" with instructions on how to change names and show location on a map of the Hawaiian Islands.

**Welina Mai**

*Change your name*

- Click on participants at the bottom of your screen
- Hover over your name
- Click the blue button that says "rename"
- Type your inoa, wahi ie. (Kāne, Kāne'ohe)

*Show us where you are*

- Select View option at the top of your screen
- Click Annotate - Stamp
- Stamp where you are

# 6 WORKSHOP FOCUS AREAS

1

Ke Kuleana 'Ohana No Nā Ilina:  
Reaffirming the Importance of Caring  
for Iwi kūpuna

2

Mo'okū'auhau Kānaka Research

3

Mo'okū'auhau 'Āina

4

Navigating State Laws and Processes  
for Protecting Iwi Kūpuna

5

Navigating Federal Laws and Processes  
for Protecting Iwi Kūpuna

6

E Kanu No Ke Ola:  
Seeding Authority for the Future

- A number of resources were developed as part of this workshop series. Resources included,
- 1) Glossary of Hua 'Ōlelo Hawai'i (Hawaiian Language Words) and Māmala'ōlelo (Hawaiian Language Phrases) Related/Pertaining to the Kuleana to Mālama i nā Iwi Kūpuna,
  - 2) A Compilation of 'Ōlelo No'eau Pertaining to Iwi Kūpuna,
  - 3) List of Map Resources
  - 4) Timeline of Governments in Hawai'i by Era Showing Repositories Containing Genealogical Records by Date Range.

**KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna**

**KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna**

**Glossary of Hua 'Ōlelo Hawai'i (Hawaiian Language words) and Māmala'ōlelo (Hawaiian Language phrases) Related/Pertaining to the Kuleana to Mālama i nā Iwi Kūpuna**

Hua 'Ōlelo and Māmala'ōlelo are arranged alphabetically in accordance with the P'āpā (Hawaiian Language alphabet, ordered A, E, I, O, U, Ha, Ke, La, Mu, Nu, Pi, We, 'Ōkina). Most glossary definitions are sections of, or entire definitions as taken from the Pukui and Elbert Dictionary and/or from the Lorin Andrews Dictionary. Author's impositions are included between brackets ([ ]).

**A**

**'Āina** 1. Land, earth (Pukui and Elbert, 11). ['Āina may also refer to aquatic resources and by extension may be defined as "that which feeds," referring to intangible nourishment that is inclusive of spiritual and emotional sustenance].

**'Aumakua** 1. Family or personal gods, deified ancestors who might assume the shape of sharks (all islands except Kauai'), owls (as at Mānoa, O'ahu and Ka'u and Puna, Hawai'i), hawks (Hawai'i), 'elepalo, 'iwi, mudhens, octopuses, eels, mice, rats, dogs, caterpillars, rocks, cowries, clouds, or plants. A symbiotic relationship existed; mortals did not harm or eat 'aumakua (they fed sharks), and 'aumakua warned and reprimanded mortals in dreams, visions and calls. **hō 'aumakua**. To acquire or contact 'aumakua. 2. To offer grace to 'aumakua before eating; to bless in the name of 'aumakua. 'Auhea 'oe, e ke kanaka o ke akua, eia kō kāua wahi 'ai, ua loa'a mulla mai ka pō mai; no lala nāu e 'aumakua mai i ka 'ai a kāua (prayer), hearken O man who serves the god, here is food for you [lit., our food], received from the night, so bless our food in the name of the 'aumakua (Pukui and Elbert, 32).

**'Aumākua** 1. Plural of 'aumakua (Pukui and Elbert, 32).

**'Aha** 1. Meeting, gathering. 2. Sennit; cord braided of coconut husk, human hair, intestines of animals. 3. A prayer or service whose efficacy depended on recitation under taboo [kapu] and without interruption. The priest was said to carry a cord ('aha) (Pukui and Elbert, 5).

**Ahu** 1. Heap, pile, collection, mound mass; altar, shrine, cairn; a traplike stone enclosure made by fishermen for fish to enter; laid, as the earth oven (Pukui and Elbert, 8).

**Ahupua'a** 1. Land division usually extending from the uplands to the sea so called because the boundary was marked by a heap (ahu) of stones surmounted by an image of a pig (pua'a), or because a pig or other tribute was laid on the altar as tax to the chief. The landlord or owner of an ahupua'a might be a konohiki. 2. The altar on which the pig was laid as payment to the chief for use of the ahupua'a land (Pukui and Elbert, 9).

**Akua** 1. God, sp name of a

**Akua Kā'ai** 1. Stick im. of feather with a car

**Akua Noho** 1. A spirit i 16). 2. Nar dwell with

**Ala loa** 1. Highway

**Alii** 1. Chief, ct

**Ana** 1. Cave, gr

**'Awa** 1. The Kāv

**Iwi** 1. Bone; carcass (as of

**Iwi Ā**

**Iwi Āki**

**Iwi 'Ac**

**Iwi 'Au** 1. Embalr embalm. 1 body emb

**Iwi Ele**

**Iwi 'Ō** 1. To see, sexually; t comprehe and Elbert one). 3. To

**Iwi Ulu**

**Iwi Uru**

**Iwi Hai** 1. Ancestri of the def

**Iwi Hii** 1. Eyewitn Elbert, 97,

**'Ili** 1. Land se; Elbert, 97,

**Iliia** 1. Grave, t 98-99). 3. A burying place where many are buried (where only one is buried, it is called hunakele); a grave. With kupapau, a burying place. A sepulchre. A tomb; same as hale kupapau. 4. An heir; one to whom an estate or inheritance has fallen or is to fall (Andrews, 79).

Compiled by Huliauapa'a for the Mālama i nā Iwi Kūpuna Workshop Series.

**KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna**

**'ŌLELO NO'EAU PERTAINING TO IWI KŪPUNA**



Compiled for:  
The Ku'u Ēwe, Ku'u Piko, Ku'u Iwi, Ku'u Koko Workshop Series

Compiled By:  
HULIAUAPA'A

**KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna**

**List of Map Resources**



Kalama, 1838

Compiled for:  
Ku'u Ēwe, Ku'u Piko, Ku'u Iwi, Ku'u Koko  
Community Empowerment Series for Those with Kuleana to Mālama i nā Iwi Kūpuna

Compiled by:  
HULIAUAPA'A

**Timeline of Governments in Hawai'i by Era Showing Repositories Containing Genealogical Records by Date Range**

												
Mō'i Kamehameha I 1810 to 5/18/1819	Mō'i Liholoho Kamehameha II 5/21/1819 to 7/14/1824	Mō'i Kauikeouli Kamehameha III 6/6/1825 to 12/15/1854	Mō'i A. Liholoho Kamehameha IV 12/15/1854 to 11/30/1863	Mō'i Kapuhiwa Kamehameha V 11/30/1863 to 12/11/1872	Mō'i Lunailoa 1/1/1873 to 2/3/1874	Mō'i Kalākaua 2/12/1874 to 1/20/1891	Mō'i Lili'uokalani 1/29/1891 to 11/11/1897					
1810	1819	1824	1854	1863	1872	1873	1874	1891	1900	1917	1959	2020
Kingdom Era 1810 - 1900*									Territorial Era 1900 - 1959		Modern Era/ "Statehood" 1959 - Present	
Hawai'i State Archives Documents Ranging from years 1810 to 1929									Hawai'i State Library Documents Ranging from years 1836 - Present			
									Dept. of Health Vital Records Office Documents Ranging from years 1896 - Present			

\*The Kingdom Era as it is represented here includes the period from 1893 to 1900 when the illegitimate and self-proclaimed Provisional Government asserted its rule over Hawai'i following the illegal intervention of U. S. troops that resulted in the illegal overthrow of the Hawaiian Monarchy.

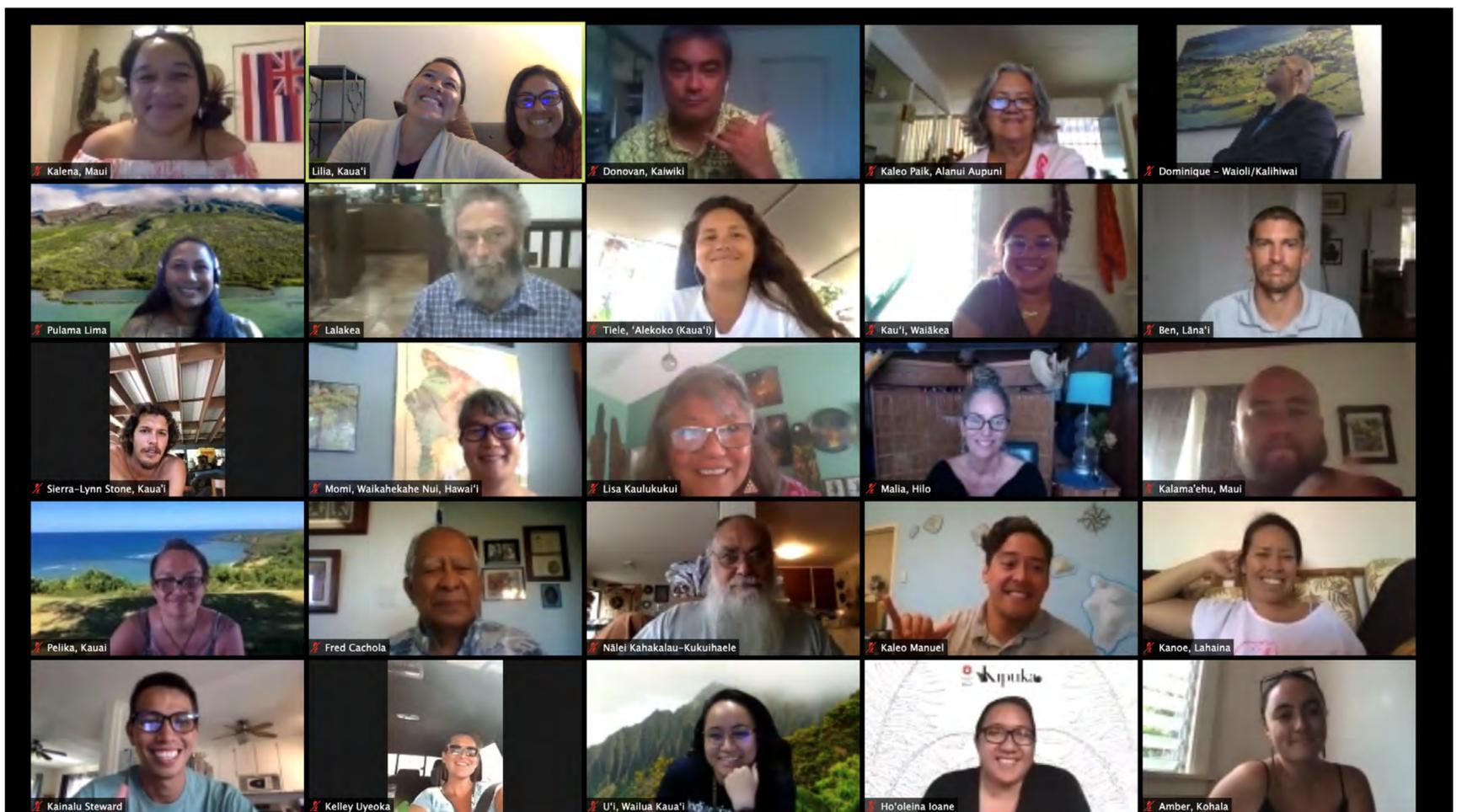
All photos of Mō'i are from the Hawai'i State Archives Photo Collection. See the following page for citations.

Compiled for Ku'u Ēwe, Ku'u Piko, Ku'u Iwi, Ku'u Koko  
An Online Community Empowerment Series for Those with Kuleana to Mālama i nā Iwi Kūpuna  
Compiled July 2020 by Huliauapa'a 501 (c) (3) HULIAUAPA'A

# ‘Āpana ‘Ōhana

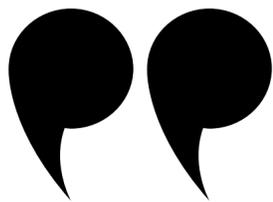
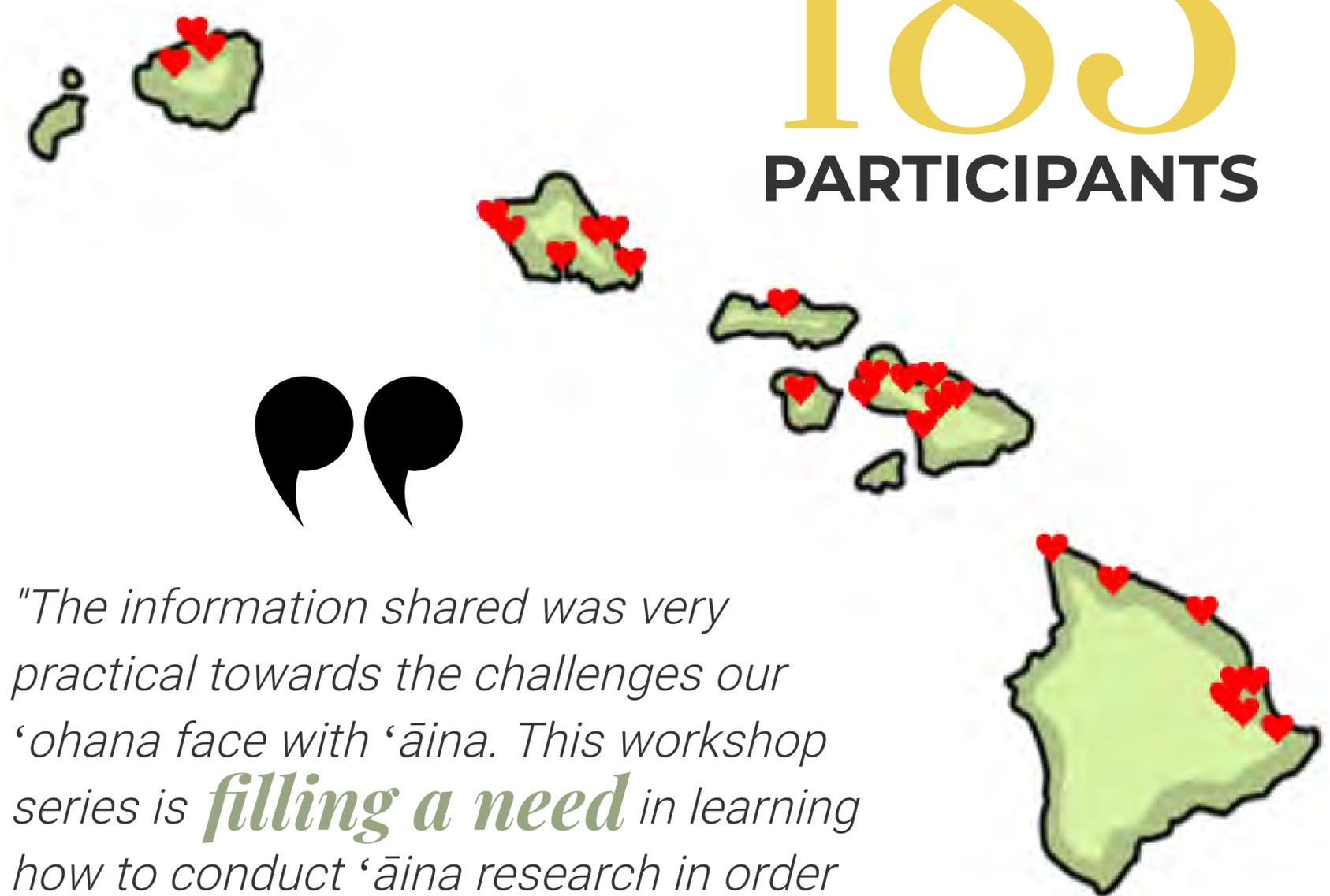
## THE ‘ĀPANA ‘ŌHANA WORKSHOP SERIES

is a partnership between Huliauapa‘a and the Office of Hawaiian Affairs (OHA), in collaboration with the local Kaua‘i non-profit Kīpuka Kuleana. Its purpose is to educate and empower Hawaiian and local long time ‘ohana struggling to mālama their kuleana and ‘ohana heir lands. This a five-part online educational community empowerment series ran between the months of September to November. Speakers included University Professors, Kaua‘i County staff and Council members, lawyers, and experts in various fields; each of whom shared their expertise and led discussions on important topic areas regarding, The Importance of ‘Āina Research, Property Tax, Foundations of Access, Easements, and Right of Entry, Quiet Titles and Adverse Possession, and Estate and Trust Planning.



Over the last three months running workshop series over Zoom, we had over 185 people/ 'ohana (families) participants. Overall, feedback from our participants shared that these workshops were not only very important, valuable, helpful, and educational but also majority were interested in future 'Ā'Ō Workshops.

OVER  
185  
PARTICIPANTS



*"The information shared was very practical towards the challenges our 'ohana face with 'āina. This workshop series is **filling a need** in learning how to conduct 'āina research in order to aid with our modern-day challenges."*

*"Mahalo for creating, expanding pathways of accessibility and empowerment for community and 'ohana to **ho'i to their kulāiwi**. With all that is happening, these workshops are invaluable. Mahalo hou."*

As part of this workshop series, a number of supplemental resources were gathered and new resources developed pertaining to the five workshop topics. Some resources include:

- A How-To Guide for Finding Bureau of Conveyance Documents on FamilySearch
- Finding Registered Maps & Recording Basic Information Handout
- Maps and Where to Find Them Handout
- County Calendars for Tax Relief, Annual Filing, and Tax Exemptions
- An Overview of Planning Land Use Handout
- Types of Access Handout
- Summarized Court Case Notes
- and MANY MORE!

# Check out resources at KipukaKuleana.org

**County of Kaua'i**

**Actions for Tax Relief & Annual Filings**

**Kuleana Tax Exemption**  
DEADLINE: September 30th  
Tax exemption application form for Kuleana Land Owners.  
Application Form: <https://tinyurl.com/y2oaipkg>

**Actual Use of Your Property - Tax Classification Survey**  
DEADLINE: September 30th  
Survey Declaration by Owner(s) mailed to all "improved" properties, initially in 2013. Currently mailed to property owners, upon transfer or sale. All Improved Properties Require a Use Survey submitted and to amend existing Tax Classification.  
Application Form: <https://tinyurl.com/y245jolt>

**History of Land Use**  
WHEN DID THE CURRENT LAND SYSTEM IN HAWAII?  
The Great Mahele of 1848 and the Kuleana Act enacted in 1850 abolished the traditional system of land use and established a system for private land ownership. In the next few decades commerce is established with whaling, rice cultivation, and sugar. Laborers from China, Japan, Portugal, and the Philippines arrived to work in the plantation. In 1898, Hawaii is annexed and becomes a territory, and in 1906 the Kaua'i County government is established. Almost half a century afterwards the world is preoccupied by war. This is important because development continues as a result of plantation communities, economic growth, and returning GI's looking for homes to settle in Hawaii as Hawaii becomes a State. It is because of this prosperity, there was a lot of development.  
It wasn't until 1961, that the Legislature determined that regulation had caused the loss of Hawaii's to run a muck and establishing a statewide land system. Subsequently, the Charter was adopted and the General Plan and Community followed after that. In 1972, Zoning ordinance was adopted modern land use system and that we see today started when people started to not things were getting a bit out to where building and subdivisions being built.

**Land Use History**  
Significant Dates  
• 1848 - The Great Mahele.  
• 1850 - The Kuleana Act establishes system for private land

**TYPES OF ACCESS**  
**CONSERVATION EASEMENTS**  
A Conservation Easement is a voluntary agreement in which the landowner permanently limits the type and amount of development that can take place on a parcel of land. With the agreement in place, the land that the easement is tied to, is and will forever remain protected even if the land undergoes a change of ownership.  
The Hawaiian Islands Land Trust is an organization that utilizes Conservation Easements as a tool for protecting land. In their work they outline 3 benefits for Conservation Easements in Hawaii:  
• Preservation of Agricultural Lands  
• Protection of Open Space and Scenic Landscapes for residents and visitors alike  
• Protection of Cultural heritage  
For more information about Conservation Easements and examples of places where these types of easements have proven successful, please visit [Hawaiian Islands Land Trust's](http://www.hawaiianislandstrust.org) webpage and read more about Conservation Easement Initiatives in Hawaii.

**Plaintiff's History on 'Āina**  
Plaintiff is a resident of Moloka'i who owns a taro patch in Manawai and an adjoining house lot in East 'Ōhi'a. He was raised on the lots and resided there periodically until the latter part of 1975. At the time of trial, however, he did not reside on the property. Rather, with his wife and five children, he lived in the nearby ahupua'a of Keawanui.  
Kalipi owns lo'i in Manawai. Raised & resided here periodically until late 1975.  
After 1975, Kalipi and family lives in Keawanui, a nearby ahupua'a.  
Kalipi owns house lot in East 'Ōhi'a. Raised & resided here periodically until late 1975.  
1982, trial begins.

**MAP EXAMPLES & WHAT YOU CAN FIND**  
**Natural & Cultural Resources + Habitation & Infrastructure**  
Use maps to find natural features, cultural infrastructures. Kuleana lots, agricultural buildings, trails, and other features will provide useful insight to better understand the resources were available, and how they were used.  
In the same 1887 map of Waiawa, Maui, natural resources and agricultural systems and lo'i. The map documents the layout of pu'uone or hills, and the areas that were pastured lands known as 'āhupua'a. The map also highlights the existence and location of hale in the area.

**1** Go to... <http://www.hawaiicounty.gov/departments/planning/tmk-maps>

**2** The TMKs are sorted by Zones and Sections. There are 9 Zones and 9 Sections.

**3** Utilizing the map on the website, (the same map depicted below), locate the area you wish to research and identify its Zone Number. (ex. Kohala = Zone 5)

**4** Click on the folder labeled with the matching Zone Number. Look through the sections to find your map.

**MAUI, MOLOKAI LANAI and KAHOLAWE**

# KĪPUKA KULEANA

Perpetuating kuleana to place through  
protection of cultural landscapes and family  
lands

Our time together was enriching, inspirational, and encouraging of one another's capacity to mālama and uphold the kuleana vested in 'Ohana lands and other Wahi Kūpuna alike!

***Mahalo to our 'Āpana 'Ohana guest speakers,***

Donovan Preza  
Pūlama Lima  
Leanora Kaiaokamalie  
Mike Hubbard  
Mason Chock  
Peter Morimoto  
Shae Kamaka'ala  
Lance Collins  
Bianca Isaki  
Kelley Uyeoka  
and Nicholas Mirkay

The support given, the insight shared, and the conversations that have arisen from each of their presentations has helped to contextualize important themes in these topic areas, equipping us with the tools and footing to better navigate the unique situations as they apply in our own lives and work outside of this workshop setting. We appreciate and mahalo our supporters and participants for the time you folks have dedicated towards making 'Āpana 'Ohana as successful as it has been! To learn more about the 'Āpana 'Ohana workshop series and the access the resources Huliauapa'a developed, please visit [www.kipukakuleana.org](http://www.kipukakuleana.org)

# AMERICORPS

After five years of participating in Kupu's AmeriCorps program, Huliauapa'a started its very own AmeriCorps program in 2020. The Huliauapa'a AmeriCorps program was established to support 'āina stewarding organizations throughout the pae'āina and provide year long professional development and hands on training opportunities for the next generation of wahi kūpuna stewards.

During our first AmeriCorps programmatic year, we are excited to have ten AmeriCorps members (six half-time, and four full-time) working at seven partner organizations on the islands of Hawai'i, Moloka'i, O'ahu, and Kaua'i (Ho'ola Ke'ehi, Ka Ipu Makani Cultural Heritage Center, Kauluakalana, Ka'ūpūlehu Dryland Forest, Kūhiawaho, Mālama Hulē'ia, and Waipā Foundation).

Huliauapa'a AmeriCorps members have been working to build the capacity of our partner organizations in the areas of outreach and community engagement. We look forward to seeing our AmeriCorps program grow and supporting more 'āina stewarding organizations across the pae'āina.

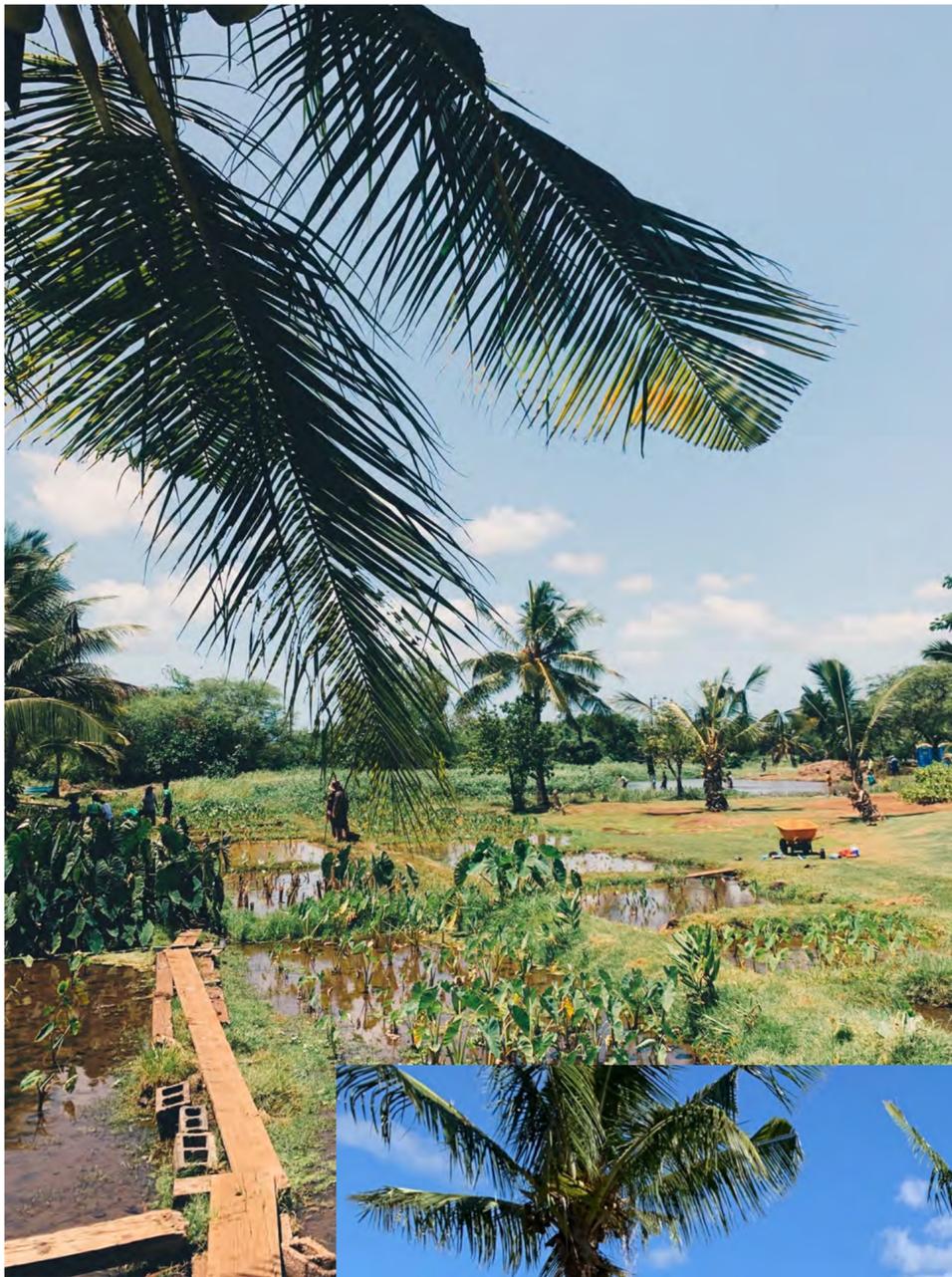


A tropical landscape featuring a large, vibrant green leaf in the foreground, palm trees, and a body of water. The text is overlaid on the image.

...to support  
‘āina stewarding  
organizations

...for the next  
generation of  
wahi kūpuna  
stewards

# ‘EWA ‘ĀINA INTERNSHIP



This past year, Huliauapa‘a began designing and piloting an integrated resource management mentorship pipeline, to develop the next generation of integrated resource management leaders. This program includes two participant interns through Huliauapa‘a’s AmeriCorps program. The two participant interns have been working in the Kona & ‘Ewa moku, specifically in

**MOKAUEA &  
WAIAWA KAI**



The intern's  
main focus is  
building  
capacity of  
'āina  
stewarding  
organizations  
working in  
Mokauea and  
Waiawa Kai.

In addition to these capacity building activities, the participant interns are also assisting two part time student interns from UH West O'ahu in developing virtual engagement resources (videos, webpages, story maps, etc.) for K12 education. Our team is producing a minimum of four virtual engagement resources, which will be made available to teachers, K12 learners, community members, and families.

The name of this project is Kupa'āina Stories. Kupa'āina, meaning native of the land, is being used to title this series of videos with the mana'o, or thought, that we are sharing the stories and perspectives of the people that are caring for and stewarding different sites throughout the 'Ewa and Kona regions. This is their story.





# *MAHALO PIHA!*

As 2020 reaches its end, we'd like to mahalo you all for the continued support and aloha. A special mahalo to Huliauapa'a Board Members; **Kekuewa Kikilo**, **Kathy Kawelu**, and **Tiffnie Kakalia**. With the continued guidance of our board members and the support and inspiration of our community members and partners like you, we look forward to enjoying what the new year will bring to us all!



HULIAUAPA'A



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